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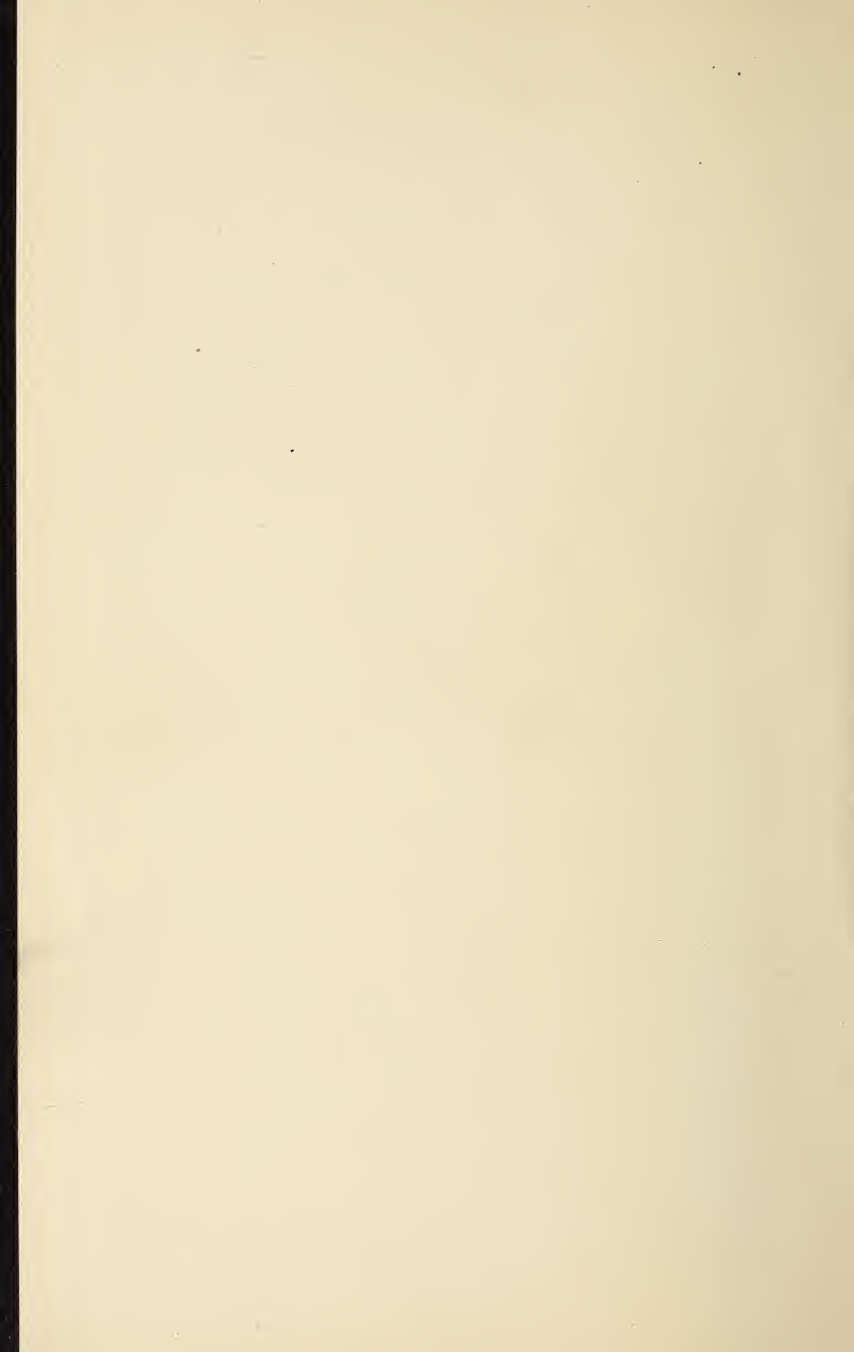
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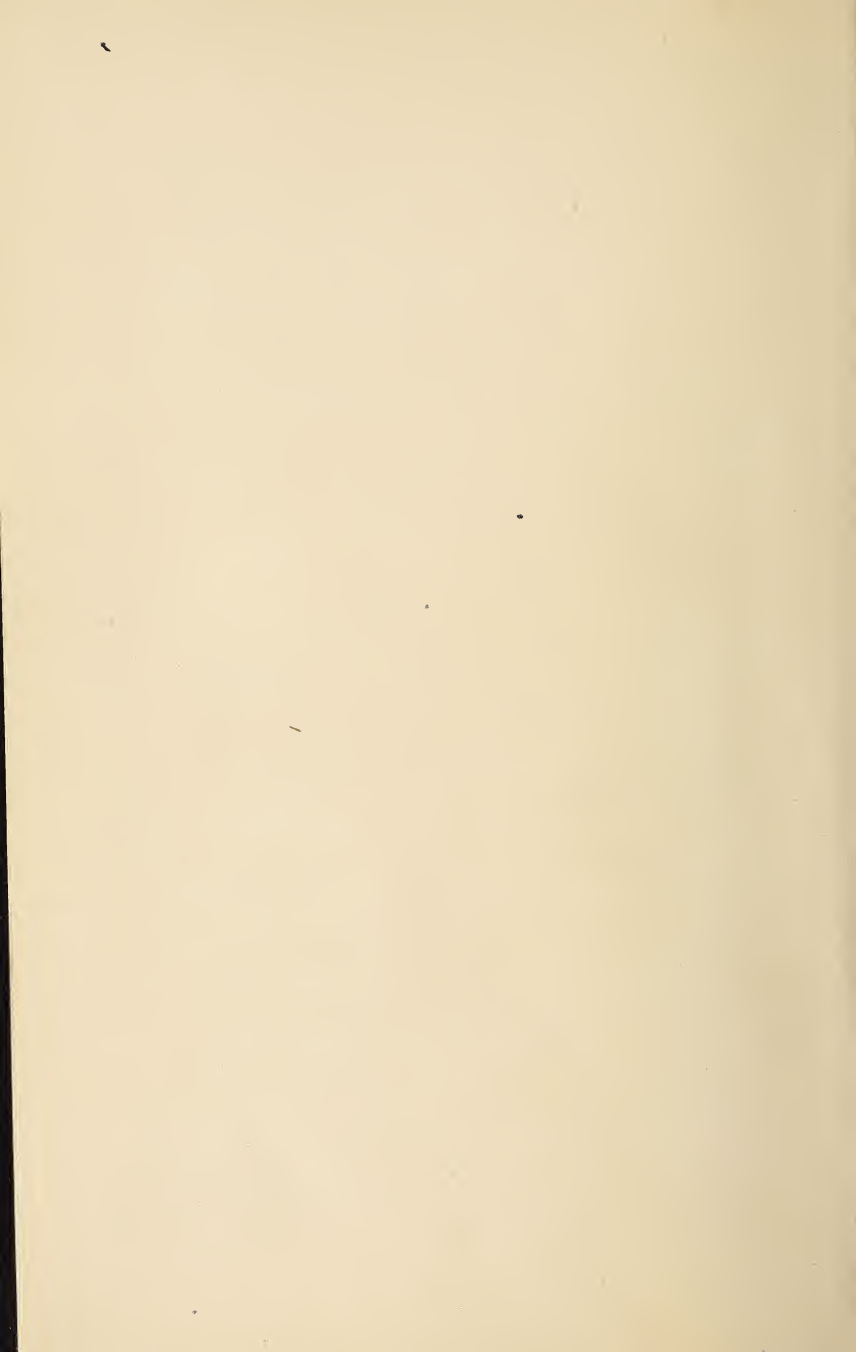
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STUDIES

IN

BIBLE AND CHURCH HISTORY
AND DOCTRINES.

Prepared for the Use of Epworth Leagues.

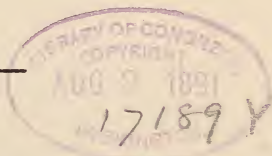
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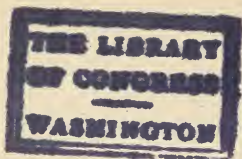
Of the Cincinnati Annual Conference of the Methodist
Episcopal Church.

WITH AN

INTRODUCTION BY REV. J. F. MARLAY, D. D.

CINCINNATI: CRANSTON & STOWE.
NEW YORK: HUNT & EATON.





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PREFACE.

THE design of this little treatise is to help carry forward the central thought of the Epworth League movement ; namely, to train our young people in the study of God's Word, and in the history and doctrines of our own Church. It has been prepared in the midst of the numerous and pressing duties of the pastorate, and has the advantage of having borne the test of a practical application in the special field for which it has been prepared.

This little work is not designed to take the place of larger and more thorough works, nor does it claim to treat, with anything like fullness, the special fields over which it roams. The Bible studies, in the Pentateuch and in the Gospels, are given by way of illustrations of what may be carried out almost indefinitely throughout other portions of God's Word. The history of Methodism has been given in the briefest possible form, while the treatment of the doctrines of the Church is somewhat

more full and complete. Speculative questions have been avoided as much as possible. The writer has tried to guard every point, so that the gospel might give no uncertain sound.

The author would acknowledge his indebtedness to Binney's "Theological Compend," the "Methodist Discipline," and other larger and smaller works. The form in which the entire work is written will explain itself, and we think will be commended by those for whom it has been prepared. With the above brief notes by way of explanation, the author sends it forth on its mission, trusting that it may prove a blessing to others.

L. F. Y.

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INTRODUCTION.

IN one of the volumes of the whilom popular "Country Parson," there is a chapter "Concerning People of whom more might have been made," and the writer expresses the opinion, from which I suppose there can be no dissent, that proper early training, self-denial, industry, and perseverance would have made something far better than he now is of every man that breathes.

As one looks out upon the vast multitude of young men and women, going forth annually from the school and college, the thought rises unbidden in the mind, "What immense latent power, what untold capabilities for usefulness are here!"

It has been said by some one that ours is a superficial, frivolous, pleasure-seeking age, and that the young especially, with rare exceptions, are dissipating their energies of mind and body on vain and empty amusements. Whether this opinion be well or ill-founded, it can not be denied, I think, that too many young people, well equipped by

intellect and culture for the highest usefulness, are woefully lacking in a worthy and noble purpose, and so their life is simply one stupendous inanity—a great but utterly wasted opportunity.

Whatever, therefore, tends to impress young people that life is something more than a perpetual round of pleasure-seeking, and that even in reading books there are higher aims than amusement, is to be heartily commended and encouraged. The work of Chautauqua, in this respect, has been great and beneficent and far-reaching. The Epworth League, in addition to its purely spiritual aims, proposes to furnish a series of courses in reading, adapted to the needs and tastes of the young, embracing a Bible study course, the young Christian's course, the John Wesley course, a short course in Methodism, as well as readings in general history, literature, and science.

The present volume, "Studies in Bible Doctrines and Church History," is designed to be put into the hands of young people, particularly members of the Epworth League, with a view to increase their knowledge, and stimulate their love for the Word of God and the Church of God. It is the outgrowth of the author's exceptionally suc-

cessful work among the young people of his own congregation, and I warmly commend it as a manual worthy to take its place at once in the Epworth League reading course.

J. F. MARLAY.

XENIA, April 2, 1890.

AS the profoundest philosophy of ancient Rome and Greece lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill.

—BISHOP THOMSON.

SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

—JESUS.

STUDIES.

CHAPTER I.

STUDIES IN THE PENTATEUCH.

SECTION I.—INTRODUCTORY.

1. What reasons have we for supposing that God would give to us a revelation of himself?

Ans. We discover such reasons in the nature and character of God, as well as in the nature and character of man. God is capable of giving such a revelation, and man is capable of comprehending it.

2. Why was such a revelation necessary?

Ans. Because there were numerous and pressing questions of life and destiny which nature never could have answered.

3. Revelation being distinguished into oral and written, will you explain the difference?

Ans. Oral revelation is communicated by word of mouth, while a written revelation is such as we find recorded in the Bible.

4. In what form was the first revelation given to the world, written or oral?

Ans. Oral.

5. What would be the difference between a supernatural revelation and a divine revelation?

Ans. A divine revelation must come from God, while a supernatural revelation might come from a being *greater* than man and yet *less* than God.

6. By whom was the first written revelation given to the world?

Ans. By Moses.

7. In how many books was the first written revelation given, and what are they sometimes called?

Ans. It was given in five books, and was called the Pentateuch.

8. What evidences have we that the Bible is the word of God?

Ans. The evidences are both internal and external. As to the internal, we have the two great branches of prophecy and miracles; as to the external, we have its effects produced upon the nations, and also the experimental evidence. It answers the deepest wants of man's spiritual nature.

9. What, then, are the two great branches of evidences found in the Bible itself?

Ans. Prophecy and miracles.

10. What is the meaning of a miracle?

Ans. It is an act which none but God could perform.

11. What is the meaning of prophecy?

Ans. It is the fortelling of future events which could be known only to God.

12. What do we mean when we say that the Bible is a book of credibility?

Ans. We mean that it is worthy of our belief.

13. What do we mean when we say that the Bible is an authentic book?

Ans. We mean that its several parts were written by the men whose names they bear.

14. What do we mean when we say that the Bible is an inspired book?

Ans. We mean that its several parts were produced under the influence of the Holy Spirit; that holy men wrote as they were moved by the Holy Spirit. (2 Peter i, 21.)

15. Were the *writers* or their *writings* the object of this Divine Influence?

Ans. Their writings. The writers were to pass away, but their writings were to remain.

16. What is the first fact presumptively taught us in the Bible?

Ans. The existence of God.

17. Do the inspired writers enter into any protracted arguments to prove the fact of the existence of God? If not, why not?

Ans. They do not, because His works prove His existence.

SECTION II.—GENESIS.

18. What is the first book in the Bible called, and what is the meaning of the word?

Ans. The book is called Genesis, and means beginning or origin.

19. In writing the book of Genesis, was Moses writing entirely from personal knowledge?

Ans. He was not.

20. Where was Moses born? Where did he die, and who buried him?

Ans. He was born in Egypt. He died on Mount Nebo, and God buried him.

21. What was his divinely appointed mission?

Ans. To lead God's people out of the house of bondage, and to bring them to the promised land.

22. By whom was Moses rescued from the river of Egypt?

Ans. By the daughter of Pharaoh.

23. What caused his flight into the wilderness?

Ans. He slew an Egyptian whom he saw smiting one of his brethren.

24. How old was he at that time?

Ans. Forty years.

25. Where did he get his wife?

Ans. In the land of Midian.

26. What supernatural sight appeared to him in the wilderness?

Ans. God appeared to him in a burning bush.

27. When God told him to go down into Egypt to deliver his people, what objection did he offer?

Ans. He was not eloquent, but was slow of speech.

28. Moses being slow of speech, who was appointed to be his spokesman?

Ans. Aaron, his brother.

29. What position did Aaron afterward hold under the Mosaic economy?

Ans. He was high-priest.

30. How many days was God employed in the work of creation?

Ans. Six days.

31. What did he create on each day?

Ans. First day, He created light.

Second day, He created the firmament.

Third day, He created grass and herbs.

Fourth day, He created the sun, moon, and stars.

Fifth day, He created the various living creatures.

Sixth day, He created man.

32. What did God do on the seventh day?

Ans. He rested from all his works.

33. What was the crowning work of creation?

Ans. Man.

34. How was man created?

Ans. He was created out of the dust of the ground, and God breathed into him the breath of life, and man became a living soul.

35. What was the name of man's original home, and where was it located?

Ans. The Garden of Eden, and its location is not known.

36. How was woman created?

Ans. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. (Gen. ii, 21, 22.)

37. How was man's obedience tested?

Ans. And the Lord God commanded the man, saying of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil thou shall not eat of it, for in the day that thou eatest thereof thou shalt surely die. (Gen ii, 16, 17.)

38. What is the meaning of the fall of man?

Ans. He lost the divine image in which he was created.

39. What is the first description we have given us of man?

Ans. That of holiness and purity.

40. What is meant by the inspired statement that man was created in the image of God?

Ans. He was like God in moral purity.

41. Does man still retain that image? If not, how and when was it lost?

Ans. He does not. It was lost by transgression.

42. Aside from the Scriptural account of man's origin, will you name and explain two of the principal theories which have been held and advocated?

Ans. Spontaneous generation, which means that man was the natural product of the various circumstances in the midst of which he made his appearance upon the earth. Second, Evolution, which means that man has gradually ascended from the lowest orders of living creatures until he has arrived ultimately at his present condition.

43. What were the names of the two first sons of Adam and Eve, and what were their occupations?

Ans. Cain and Abel. The first was a tiller of the ground; the second was a keeper of flocks.

44. Why did God accept the offerings of the one, and reject those of the other?

Ans. It is to be traced to the difference in the spirit of the worshipers themselves.

45. Good and evil having been introduced into the world, which made the most rapid increase?

Ans. Evil.

46. When God saw that the wickedness of man was great in the earth, what did he determine to do?

Ans. He determined to destroy the world with a flood.

47. Who was commanded to build an ark, and how long was it in building?

Ans. Noah. Perhaps one hundred and twenty years.

48. How long did the flood continue, and what sign did God give indicating that he would no more destroy the world with a flood?

Ans. One hundred and fifty days. By placing a bow in the clouds.

49. Not willing to accept God's promise, what did the descendants of Noah attempt to do, and how did God frustrate their purposes?

Ans. They attempted to build a tower reaching to heaven. God confused their tongues.

50. Were Adam and Eve presumably the first probationary beings in the universe?

Ans. They were not. It is presumable that each created intelligence had been tried and tested by a probationary existence.

51. So far as we know, who was the first rebellious being in the universe?

Ans. Satan.

52. Was the great plan of redemption intended to affect our race alone?

Ans. We think not.

53. What were the names of the three sons of Noah, and what nations descended from them?

Ans. Shem, Ham, Japheth. The descendants of Shem dwelt in Arabia, and from the Mediterranean Sea to the Indian Ocean. The descendants of Ham were the Egyptians and Canaanites, the dark-colored races. The descendants of Japheth, the light-colored races who occupied the isles of Greece and Asia Minor.

54. Who is said to have been the friend of God and father of the faithful?

Ans. Abraham.

55. Where was he born?

Ans. In the land of Ur of Chaldees. (Gen. xi, 31.)

56. Where was he when God called him, and how old was he at that time?

Ans. He was at Haran, and was seventy-five years old.

57. What did God tell him to do, and what promise did he make him?

Ans. First, to leave his father's house and

journey to a strange land ; second, that he would make of him a great nation, and that in his seed (in Christ), all nations should be blest.

58. Did Abraham ever visit the land of Canaan ?

Ans. He did. (Gen xii, 6.)

59. The land having been promised to him, did he ever take possession of it ?

Ans. He did not. He never had any greater possession in the promised land than that of a burying place.

60. What providential design is discernible in the call of Abraham ?

Ans. God designed to have a nation separated from all other nations to instruct them in his true worship.

61. Why was his name changed from Abram to Abraham ?

Ans. He was to be the father of many nations. (Gen. xvii, 5.)

62. How old was he when Isaac was born ?

Ans. Nearly one hundred. (Gen. xvii, 1.)

63. What nation descended from Abraham ?

Ans. The Hebrew nation.

64. In what country and how long were his descendants to be in bondage ?

Ans. In Egypt during four hundred years.

65. Did Abraham ever visit the land of their bondage?

Ans. He did. (Gen. xii, 10.)

66. How old was Abraham when he died, and where was he buried?

Ans. He was one hundred and seventy-five years. (Gen. xxv, 7.) He was buried in Machpelah. (Gen. xxv, 9.)

67. Will you mention several of the more prominent facts in the life of Abraham; also state some of his leading characteristics?

Ans. (a) His call; (b) His willingness to offer Isaac; (c) The battle of the kings, his leading characteristics; (a) Faith; (b) Devoutness; (c) Benevolence.

68. What are the principal facts recorded in the life of Isaac?

Ans. (1) The incident connected with his birth; (2) His submission to his father when about to be offered as a sacrifice; (3) His marriage.

69. Was the Divine promise repeated to Isaac which had been given to Abraham.

Ans. It was. (Gen. xxvi, 3.)

70. How old was Isaac when Jacob was born?

Ans. He was sixty years old. (Gen. xxv, 26.)

71. What caused Jacob to leave his father's house?

Ans. The wrath of his brother Esau. (Gen. xxvii, 41.)

72. While on his way what sight appeared to him in a dream, and where was it?

Ans. He beheld a ladder reaching from earth to heaven. It was at Bethel. (Gen. xxviii: 12.)

73. How did he show his love for Rachel, who afterward became his wife?

Ans. He served fourteen years for her. (Gen. xxix, 20, 30.)

74. Twenty years having passed since he left his father's house, he now prepares to return, who appeared to him at a certain brook, and in what form?

Ans. God, in the form of man. (Genesis xxxii: 24.)

75. What was the new name given to him, and why was it given?

Ans. Israel. Because as a prince he had prevailed. (Gen. xxxvii: 28.)

76. What was the name of his favorite son?

Ans. Joseph.

77. What led to Joseph's being sold into Egypt?

Ans. The envy of his brethren. (Genesis xxxvii: 4.)

78. How may the unfoldings of Divine Providence be traced in the fact of his being sold a slave into Egypt?

Ans. He was sent to prepare the way for his people, who were to be in bondage in Egypt four hundred years.

79. How old was he at that time?

Ans. About seventeen years old.

80. Did he remain a slave; if not, what led to his exaltation?

Ans. He did not. God enabled him to interpret Pharaoh's dreams, which brought him into favor with the king, and led to his exaltation.

81. Did his brethren ever visit Egypt? If so, will you relate the circumstances?

Ans. They did. A famine in their own land led them to go into Egypt to buy corn.

82. When dying, what request did he make of his brethren, and how did that request show his faith in God's promises?

Ans. The land of Canaan had been divinely promised to his people. He anticipated the time when they should be freed from Egypt, and take possession of the land of Promise, and he desired that his bones might rest in the promised land. (Gen. 1, 24, 25.)

83. Was this promise fulfilled by the Hebrews when they left Egypt?

Ans. It was.

84. Will you relate the principal facts to be gleaned from the Book of Genesis?

Ans. (a) The creation of the world and its inhabitants; (b) The creation of Adam and Eve; (c) The fall of man; (d) The introduction of sin into the world; (e) The flood; (f) The call of Abraham and the various facts connected with his life and history; (g) The selling of Joseph into Egypt.

SECTION III.—EXODUS.

85. What is the second book in the Bible called, and what is the meaning of the word?

Ans. Exodus, and meaning a going out or departure.

86. What is the main object of the book, and over how much time does it extend?

Ans. It relates God's dealings with his ancient people in delivering them out of the house of Egyptian bondage, and also relates their wilderness experiences. The book extends over a period of two hundred and fifteen years.

87. Who was on the throne of Egypt at this time?

Ans. Pharaoh.

88. How long had the Hebrews been in Egypt where the Book of Exodus begins, and how much longer were they to remain?

Ans. They had been in bondage three hundred and twenty years, where the Book of Exodus begins, and were to remain eighty years.

89. What terrible decree did the king of Egypt make, as recorded in the first chapter?

Ans. That all the male infants among the Hebrews were to be put to death.

90. Who was raised up by God and became the great deliverer of his people, and how was he prepared for his work?

Ans. Moses. His preparation for his great work was threefold: 1st, He received moral and spiritual instruction from his own mother in the days of his childhood. After he grew to manhood he was educated in all the wisdom of the Egyptians, and finally he was under special training from God himself during forty years in the wilderness.

91. What miraculous signs demonstrated his divine commission?

Ans. The various miracles performed by him in the land of Egypt.

92. When he demanded the deliverance of the Hebrews what four concessions did the king make?

Ans. He conceded that they might offer sacrifices in the land of Egypt. (Ex. viii, 25.) 2d, They might go outside the land, only they should not go very far away; 3d, They might go, providing they would leave their wives and children in Egypt; 4th. They might go, providing they would leave their possessions behind.

93. Were the above concessions accepted by Moses as God's minister?

Ans. They were not.

94. Everything being in readiness for their departure, what memorial institution was inaugurated on the eve of their departure?

Ans. The Passover.

95. What did the Passover typify?

Ans. Christ as our Passover.

96. How long was it to continue, and what has taken its place in the Christian Church?

Ans. It was to continue until the death of Christ, and the sacrament of the Lord's Supper has taken its place in the Christian Church.

97. Will you relate some of the miraculous demonstrations which occurred during their journeys in the wilderness?

Ans. 1st. The rock sending forth water; 2d. The heavens raining manna; 3d. The giving of the two tables of the law.

98. What great law was given to them?

Ans. The Ten Commandments.

99. Where were the Ten Commandments given?

Ans. On Mount Sinai.

100. What is the difference between the Ten Commandments and the ceremonial law?

Ans. The Ten Commandments were to last until

the end of time, while the ceremonial law was to end with the first coming of Christ.

101. What new commandment was added by Christ himself to the original ten?

Ans. To love one another.

102. How many years did they journey in the wilderness?

Ans. Forty years.

103. Did any who came out of Egypt afterward enter the land of Canaan?

Ans. One, Joshua.

SECTION IV.—LEVITICUS.

104. What is the third book of the Bible called, and what is the meaning of the word?

Ans. Leviticus. It means the book of laws and ceremonies.

105. How much time does it cover?

Ans. One month.

106. What are the office and work of the priesthood?

Ans. They had charge of the religious ceremonies and temple services. In a certain sense they stood in God's stead and offered the various sacrifices for the people.

107. What family from among the Hebrews were divinely set apart for that work?

Ans. The family of Levi.

108. Was Aaron the first priest of whom mention is made in the Bible?

Ans. He was not. Melchizedek.

109. How many distinct courses were there among the priests, and what were their duties?

Ans. There were twenty-four. Each course in turn had charge of the temple services. There was one who bore the title of high priest who was permitted to enter the holy of holies, which he did once a year on the great day of atonement.

110. How were the priests supported?

Ans. In part by the free-will offerings of the people.

111. How long was the Jewish priesthood to continue?

Ans. Till the coming and death of Christ.

112. What did the Jewish priesthood typify?

Ans. It typified Christ as our High Priest.

113. Will you explain in what particulars Christ as our High Priest excels all others?

Ans. Christ excels all other priests, 1st. In his own character; 2d. In the blood which he offers; 3d. In the place which he occupies.

114. Where does Christ exercise his priestly office?

Ans. In the true Holy of Holies, in the heavenly world.

115. In the ceremonial law we have a distinction made between the clean and the unclean meats, to be used by the Hebrews. Will you mention a few of each?

Ans. Refer to eleventh chapter of Leviticus.

116. Will you mention some of the more prominent feasts mentioned in Leviticus?

Ans. 1st. The Passover. The celebration of this feast was to be a perpetual reminder to the Hebrews of their deliverance from death on that terrible night when the Angel of death passed over the land of Egypt, and smote the first-born of every Egyptian household, from the king down to the humblest subject. The Hebrews were commanded to sprinkle blood on their door-posts, which, when the angel saw, he passed them by. It signified the coming of Christ, who offered himself as our Passover. 2d. The feast of Pentecost, which means the first-fruits of the harvests which were to be offered unto the Lord ; it might be called the Agricultural Feast. It was given in anticipation of the coming harvest in the same sense in which the resurrection of Christ is said to be the first-fruits of those who sleep. 3d. The Feast of Ingathering, or the Feast of Tabernacles. While

the Feast of Pentecost took place at the beginning of the harvest; the Feast of Tabernacles took place at the end of the harvest, when the fruits had been gathered in. It was a kind of a harvest home, and reminds us of that future harvest home, when the ripe and golden sheaves of God's own planting shall be gathered into the heavenly granaries.

117. Will you mention some of the principal offerings?

Ans. 1st. The burnt-offerings; 2d. The meat-offerings; 3d. The peace-offerings; 4th. The sin-offerings; 5th. the trespass-offering.

SECTION V.—NUMBERS.

118. What is the fourth book in the Bible called? Why is it so called?

Ans. Numbers. It is so called because God's people were numbered and organized for conquest.

119. How much time does it cover?

Ans. Thirty-eight years and three months.

120. Where were the Hebrews at the opening of this fourth book of the Bible?

Ans. In the wilderness of Mount Sinai.

121. What was Moses commanded to do in the beginning of the first chapter?

Ans. He was commanded to number the people by tribes or by families.

122. Were the Levites numbered for conquest? If not, why not?

Ans. They were not numbered because they were not to go forth to war, and because they were set apart for divine service.

123. Were all the Levites priests, or were the priests selected from among the Levites?

Ans. They were not all priests, but the priests were taken from among them.

124. Who were sent to examine the land of Canaan, and what report did they bring back?

Ans. There were twelve men sent. They all brought back evil reports, with the exception of Caleb and Joshua, who tried to stay the tide of rebellion which the evil reports of their companions had caused among the people. Caleb and Joshua advised them to go forward to the conquest of the land, saying that they were fully able to take it. (Numbers xiv, 6, 7, 8.)

125. What was the name of the false prophet who tried to curse the Hebrews?

Ans. Balaam.

126. State some of the principal incidents recorded in the book?

Ans. 1st. The numbering of the people and the organization of the army; 2d. The sacrificial services; 3d. The distinction made between the clean and unclean meats, to be used by the Hebrews;

4th. The rebellion of Aaron and Miriam against Moses; 5th. The sending of the spies to search the land of Canaan; 6th. The story of Balaam; 7th. The death of the false prophet; 8th. The provision made for the division of the land.

SECTION VI.—DEUTERONOMY.

127. What is the fifth book of the Bible called, and what is the meaning of the word?

Ans. Deuteronomy. It means to rehearse or repeat what had gone before.

128. In what form is the book given?

Ans. It is given in the form of three public addresses, which Moses delivered to the people.

129. Why was it necessary for Moses to rehearse to the people the marvelous interpositions of God in behalf of their ancestors in delivering them out of the hands of Pharaoh, in providing for and in protecting them in their wilderness experiences afterward?

Ans. It was necessary because another generation of men and women had made their appearance upon the stage of action since the departure from Egypt.

130. What are the characters of the three addresses given by Moses to the people?

Ans. The first address is introductory, reminding the people of the deliverance from bondage, of

God's guidance and protection in their wanderings, and their frequent ingratitude, closing with a warning from the past and an exhortation to obedience in the future. The second address is a practical exhibition of the whole law. The third address is a solemn renewal of the covenant, with an impressive recital of the blessings following obedience and of the curse which would result from their disobedience of the law.

131. Did Moses write the entire book? If not, what part are we to except?

Ans. He did not. We are to except that part of it, at least, which gives an account of his own death and burial.

132. What did Moses teach the people would be the results of obedience, and what would be the result of disobedience?

Ans. 1st. The results of obedience would be prosperity and happiness; 2d. The result of disobedience would be defeat and distraction.

133. Will you give an account of the death and burial of Moses?

Ans. He ascended Mount Nebo toward the top of Pisgah, and after viewing the promised land as it smiled in its beauty and stretched away in its grandeur even to the utmost sea, there he died, and God buried him.

THE gospel begins in the individual's heart, and secretly, silently, but powerfully, and without force or fraud or noise, it spreads, till the whole nature is penetrated by its influence, and assimilated to a new character. It is silent as the dew of heaven, but as saturating also. Like a sweet stream, it runs along many a mile in silent beauty. You may trace its course, not by roaring cataracts, and rolling bowlders, and rent rocks, but by the belt of verdure, greenness, and fertility that extends along its margin.

—DR. CUMMING.

THE gospel is the warm heart of God's affections floating out into immortal bloom.

—DR. TALMAGE.

CHAPTER II.

A STUDY IN THE GOSPELS.

SECTION I.—INTRODUCTORY.

1. What is the meaning of the term Gospel?

Ans. It means glad tidings of great joy.

2. What was the design of the fourfold Gospel as recorded by the four evangelists?

Ans. To give to the world a record of the life and character of the God-man, Jesus Christ?

3. Will you give the names of the four evangelists?

Ans. Matthew, Mark, Luke, and John.

4. Do all four of the evangelists treat of precisely the same aspects of the character of Christ?

Ans. They do not.

5. Are there any real discrepancies between their several statements?

Ans. There are not.

6. Did the four evangelists originally write for the same class of readers?

Ans. They did not.

7. Will this fact explain their differences of treatment?

Ans. It will.

8. Do they all begin their records at the same period of the Savior's life?

Ans. They do not.

9. At what period of his life does St. Matthew begin?

Ans. At his birth.

10. At what period does St. Mark begin his record?

Ans. At his baptism in the Jordan.

11. At what period does St. Luke begin?

Ans. At his birth.

12. Where does St. John begin?

Ans. He begins with his pre-existent state of being in the dateless eternity of the past, and then proceeds to relate his human life from the time of his baptism in the Jordan.

SECTION II.—THE LEADING CHARACTERISTICS OF EACH.

MATTHEW.

13. Will you give some of the leading characteristics of St. Matthew's Gospel?

Ans. (*a*) He treats of the human descent of our Lord; (*b*) He shows that he is the one antitype in which all has been fulfilled; (*c*) In the person of Christ the Old Testament passes into the New; the threatenings into the encouragements of the

Gospel; Sinai has passed into the beatitudes of the Holy Mount; (d) Finally he treats of the supremacy of Divine Grace in lifting man from his fallen condition.

14. When did St. Matthew write his Gospel?

Ans. It was probably written about A. D. 42.

15. For whom did St. Matthew write?

Ans. Principally for his own countrymen, the Jews.

16. In what language or languages was it first written?

Ans. It is supposed to have been written in both Hebrew and Greek.

17. What was his previous occupation, and what was his original name?

Ans. He was a toll-collector or a tax-gatherer. His name was Levi.

ST. MARK.

18. What is the leading characteristic of St. Mark's Gospel?

Ans. Perhaps its leading characteristic is that of action or continuous movement. In reading his narrative we are hurried along at almost breathless haste, until we reach its conclusion. His Gospel is written in a most graphic form. He presents the Savior as conqueror of all Satanic powers with a brevity and a vividness which adds force to the

heroic character portrayed. He does not record the longer discourses of our Lord. Event succeeds event in rapid succession. His favorite word is immediately. His tense is the present tense.

19. By what other name was this evangelist known?

Ans. By the name of John or John Mark.

20. Was the author of this Gospel one of the original disciples of Christ?

Ans. He was not.

21. Where did he get the facts to form the foundation for his narrative?

Ans. It is supposed by some able scholars that he had before him, at the time of his writing, the Gospels of both Matthew and Luke.

22. When was Mark's Gospel written?

Ans. This question can not be answered definitely. Probably between A. D. 63 and 70.

23. For whom did St. Mark write his Gospel?

Ans. Principally for Gentiles.

ST. LUKE.

24. What is the leading characteristic of Luke's Gospel?

Ans. In Luke's Gospel there is a sense of completeness and fullness as well as carefulness of statement. He claims that he had a perfect understanding of all things from the very beginning.

The unmistakable evidences of a profound thinker and scholar are manifest on every page of his narrative.

25. What was the author's previous occupation?

Ans. He was a physician.

26. When did he write his narrative?

Ans. About A. D. 58 or 60.

27. For whom did Luke write?

Ans. Principally for Gentiles.

28. What other book of the New Testament is Luke supposed to have written?

Ans. The Acts of the Apostles.

ST. JOHN.

29. What are some of the leading characteristics of St. John's Gospel?

Ans. One of the leading characteristics of John's Gospel is that he treats of the Divinity and of the Lordship of Jesus Christ. He begins his narrative by showing that Christ was the creator of all things; that he was with God, and that he was God. He then proceeds to show how this Infinite One became incarnated in human flesh, and became God with us. His subject is the eternal Word made flesh.

30. Where and when did John write his Gospel?

Ans. It is claimed by some that it was written

at Ephesus, by others it is claimed that it was written from Patmos. The preponderance of evidence seems to be in favor of the former place. It was written between A. D. 62 and 95.

31. What led to his banishment to the Isle of Patmos?

Ans. For the testimony of Jesus and the confession of his name. (Rev. i, 9.)

32. How was he compensated for the trials of banishment?

Ans. A revelation of the heavenly world was given to him. The golden gates of the Eternal City were thrown wide open to him, and he caught a vision of the new Jerusalem, that paradise regained.

33. What other portions of the New Testament are supposed to have been written by St. John?

Ans. The three epistles which bear his name and the book of Revelation.

34. He was pre-eminently known by what appellation?

Ans. The Apostle of Love.

SECTION III.—THE GOSPELS IN GENERAL.

35. Do the writers of the Gospel regard the birth of Jesus in Bethlehem as the beginning of his existence?

Ans. They do not.

36. In what sense is it regarded by them?

Ans. In the sense of an advent or an incarnation. It was our world receiving a pre-existent visitant. It was a Divine Being enshrined in our humanity.

37. Do they claim to give a full and complete history of all his sayings and doings while he sojourned among men?

Ans. They do not. (St. John xxi, 25.)

38. Who was the forerunner of Christ?

Ans. John the Baptist.

39. What human relationship existed between them?

Ans. They were cousins.

40. What was John's position.

Ans. He was a connecting link between the old dispensation and the new.

41. What was his twofold mission?

Ans. To baptize with the baptism unto repentance, and to turn the hearts of the people unto God; or in other words, to prepare the way for the coming of one greater and mightier than himself, whose shoe-latchets he was not worthy to unloose.

42. How was Christ revealed to John the Baptist as the Son of God?

Ans. By the Holy Spirit in the form of a dove, descending and lighting upon Jesus.

43. When Christ was born into our world, what did the angels proclaim?

Ans. Good tidings of great joy. (St. Luke ii, 9, 10.)

44. What does this teach us?

Ans. That the inhabitants of the heavenly world are interested in our salvation.

45. Who came from the East to worship the new-born babe, and what did they bring?

Ans. The wise men. They brought costly treasures.

46. What does their example teach us?

Ans. That Jesus is worthy of the costliest and best things.

47. Do the evangelists have very much to say about the early youth and the childhood of Jesus?

Ans. They do not.

48. What principal fact is recorded in his early life, and how old was he at the time?

Ans. His visit to Jerusalem and conversation with the learned doctors of the day in the temple when he was about twelve years of age.

49. How old was he when he entered upon his public ministry?

Ans. He was about thirty years of age.

50. How was he formally inducted into his public ministry?

Ans. By his baptism in the Jordan.

51. What memorable event immediately followed his baptism in the Jordan?

Ans. His temptation in the wilderness. (Luke iv, 1.)

52. Having conquered the great enemy of our race in the wilderness, what followed?

Ans. He returned into Galilee in the power of the Spirit. (Luke xiv, 14.)

53. When he entered upon the active work of his ministry, how many disciples did he select to become co-laborers with him in laying the foundation of his kingdom?

Ans. Twelve.

54. Did they all prove faithful to him and his cause?

Ans. They did, with the exception of Judas, the traitor, who betrayed his Lord and Master, and sold him for thirty pieces of silver.

55. Did the Jewish rulers reject their true Messiah when he made his appearance among them? If so, why.

Ans. They did, because he failed to undertake their deliverance from the bondage of Rome, and because he told them plainly of their sins.

56. Did he come to save them from Roman bondage?

Ans. He did not.

57. What was the object of his coming?

Ans. He came to save them and all his people everywhere and in all ages from their sins. He also came to live among men a spotless life and to die for them.

58. As a matter of fact, are we saved by Christ's life or by his death?

Ans. We are saved by his death. His death is our life. (Heb. ii, 9.)

59. What was the nature and character of that kingdom which he came into this world to establish?

Ans. It was spiritual.

60. What did he declare was to be the seed of that kingdom?

Ans. His own death. (John xii, 24.)

61. How was it to begin?

Ans. As a grain of mustard-seed in the hearts of a few Galilean fishermen.

62. Did Christ at any time during his earthly life betray the least anxiety for the final success of his kingdom?

Ans. He did not.

63. How was his kingdom to be promulgated among men?

Ans. By the preaching of the gospel.

64. What are two of the mightiest elements of the gospel?

Ans. Faith and love.

65. How are other kingdoms maintained in this world ?

Ans. By might of arms and by force of intellect.

66. Has the kingdom of Christ been retarded in its onward movement by the withdrawal of his bodily and visible form from the world ?

Ans. It has not.

67. What is to be the final result of this kingdom of Christ ?

Ans. It is to spread from sea to sea, and from the rivers unto the ends of the earth, until the whole earth shall be filled with its glory.

68. How may we help to carry forward this kingdom and consummate this glorious result ?

Ans. By being made Christ-like in spirit. The best way to do good is to be good.

69. What is the difference between Christ as a teacher and other great teachers ?

Ans. 1st. He lived the doctrines which he taught; 2d. He imparted to others the ability to live up to the ideal set before them.

70. Could the evangelists have invented the ideal character which they have set before us in the four narratives ?

Ans. They could not.

71. What claim did Christ make for himself ?

Ans. He claimed to be the Divine Son of God.

72. What credentials did he present which demonstrated the righteousness of his claims?

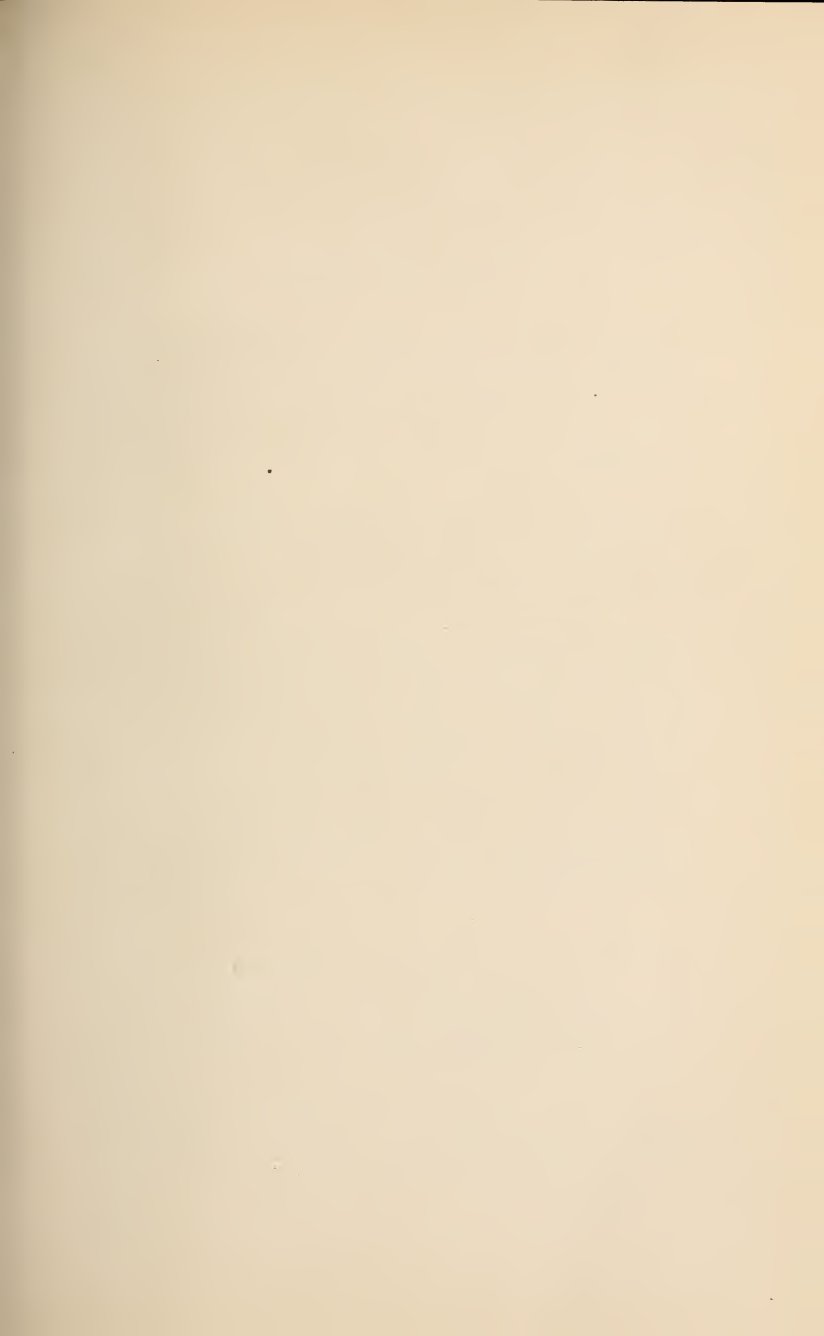
Ans. He performed miracles by controlling the laws of *nature* and *mind* at will. All nature became an obedient child at his divine command.

73. It must be self-evident that either one of three things must be true respecting Jesus: Either that he was deceived himself, or that he was deceived by others, or that he was what he claimed to be. Which is the most reasonable conclusion?

Ans. That he was what he claimed to be.

74. What evidences have we of the truthfulness of his claims?

Ans. The evidences are twofold, inward and outward. 1st. We have the glorious temple of Christian evidences, which has been rising before the enraptured gaze of men. In other words, we have the Church which has been founded upon His divine claims, as well as the marvelous transformations of human character. 2d. We have the inward evidence of the fulfillment of his own blessed promise: "Lo, I am with you alway, even unto the end of the world."



THE true and grand idea of a Church is a society for the purpose of making men like Christ, earth like heaven, the kingdoms of the world the kingdom of Christ.

—ARNOLD.

WE live to make our Church a power in the land, and to love every other Church that exalts our Christ.

—BISHOP SIMPSON.

To me the best preparation for my Sabbath labors has ever been a Saturday evening communion with the early Methodist preachers, through the media of their autobiographies and the tales of their prowess as rehearsed by the historians of our Church. All hail, ye conquerors of earth and hell, ye seed-sowers of imperishable germs, ye benefactors of your species!

—DR. GUARD.

CHAPTER III.

LESSONS IN THE HISTORY OF METHODISM.

SECTION I.—WESLEYAN METHODISM.

1. Who was the founder of Methodism!

Ans. John Wesley.

2. Where, when, and how did Methodism originate?

Ans. Methodism originated in England in 1739. Several young men in the University of Oxford banded themselves together for mutual improvement, for the study of God's Word, and to formulate plans of practical usefulness. They were called the Holy Club.

3. How old was the founder of Methodism when he died, and how many members did he leave?

Ans. He was eighty-eight years old, and left one hundred and twenty thousand members.

4. Of what Church was John Wesley a member, and did he ever formally withdraw from that Church?

Ans. He was a member of the Church of England, and never formally withdrew from it.

5. Who became the great poet of Methodism?

Ans. Charles Wesley.

6. Will you name a few of his most popular hymns?

Ans. 1st. Jesus, lover of my soul; 2d. A charge to keep I have; 3d. Come, thou Almighty King; 4th. Christ, the Lord, is risen to-day.

7. What other member of the original Oxford Club became the most celebrated orator of any age?

Ans. Rev. George Whitefield.

8. What caused the separation between Whitefield and Wesley?

Ans. Whitefield accepted the doctrines of Calvinism, which Wesley rejected.

9. What great writer outside of Methodism came to the defense of Mr. Wesley and his doctrines?

Ans. Rev. John Fletcher.

10. What two great commentators lived and wrote in the early days of Methodism?

Ans. Dr. Adam Clarke and Dr. Joseph Benson.

11. What other great theologian exerted a profound influence upon his own generation, and whose theological works hold high rank among the ablest writers and thinkers of the present day?

Ans. Rev. Richard Watson.

12. Did Mr. Wesley himself ever visit the United States?

Ans. He did, in 1736.

13. What portion of this country did he visit, and what was his object in coming?

Ans. He visited the State of Georgia. He was sent out by the Society for the Proagation of the Gospel in Foreign Parts. His motives for accepting this mission were a sincere desire to work out his own salvation and a longing to preach Christ to the Indians.

14. How far did Methodism extend at the time of Mr. Wesley's death?

Ans. Over England, Scotland, Ireland, and America.

SECTION II.—AMERICAN METHODISM.

15. How was Methodism introduced into this country?

Ans. Methodism was introduced into this country in about 1766. Among its earliest founders we find the names of Barbara Heck, Philip Embury, and Captain Webb, persons who had formerly belonged to Mr. Wesley's societies in England and Ireland. A few years after its commencement in England, the above-named persons, and others whose names have been lost to us, were providentially led across the wide waters to

become the pioneers and the forerunners of Methodism in this country.

16. Who was the first bishop ordained by Mr. Wesley and sent to this country?

Ans. Bishop Coke.

17. Who was the first American bishop?

Ans. Bishop Asbury.

18. Where and when was the first conference held in this country?

Ans. The first conference was held in the month of December, 1784, in the city of Baltimore, which was ever afterward known as the memorable Christmas Conference.

19. What bishops presided at this conference?

Ans. Bishops Asbury and Coke.

20. What is the title of the Church in this country?

Ans. The Methodist Episcopal Church.

21. What is the principal difference in the form of government between the Church in England and the one in this country?

Ans. The Church in England is presided over by a president, while the Church in this country is presided over by our bishops.

22. Do both Churches hold the same doctrines?

Ans. They do.

23. Have there been any changes in the fun-

damental doctrines of the Church since the days of Mr. Wesley?

Ans. There have not.

24. Among the various divisions of the Church, have any of them been caused on points of doctrine?

Ans. They have not.

SECTION III.—THE POLITY OF METHODISM.

25. What is the largest conference called?

Ans. The General Conference.

26. How often does it meet?

Ans. Once every four years, in the month of May.

27. Who presides over the General Conference?

Ans. The bishops.

28. Who compose the General Conference?

Ans. At present it is composed of both ministerial and lay delegates.

29. How are delegates selected for the General Conference?

Ans. 1st. Each annual conference is entitled to one ministerial delegate for every forty-five members. They are to be appointed either by seniority or choice, at the discretion of such annual conference; providing, however, that each such delegate shall have traveled four full years from the time he was received on trial by an annual conference. 2d.

The lay delegates consist of two lay members for each annual conference, except such conferences as have but one ministerial delegate, which conferences shall each be entitled to one lay delegate. The lay delegate shall be chosen by an electoral conference of laymen, which shall assemble for the purpose on the third day of the session of the annual conference at the place of its meeting, at its session immediately preceding that of the General Conference.

30. When were lay members admitted into the General Conference?

Ans. At the General Conference of 1872.

31. What are the duties of the General Conference?

Ans. 1st. To revise the Discipline; 2d. To elect bishops; 3d. To elect General Conference officers, such as editors, book agents, and secretaries of the various benevolent societies of the Church.

32. Has the General Conference the power to change or alter our articles of religion, or to establish a new standard of doctrines?

Ans. It has not.

33. How long do General Conference officers hold office?

Ans. For the term of four years.

34. What are the duties of the bishops?

Ans. 1st. To preside over general, annual, and

district conferences; 2d. To fix the appointments of the preachers, and to have general supervision of the entire work.

35. What is the next largest conference called?

Ans. The annual conference.

36. Who compose the annual conference?

Ans. All the traveling preachers; both those who are in full connection and on trial; also the superannuated and supernumerary preachers.

37. Who appoints the time of holding an annual conference, and who appoints the place?

Ans. The bishop shall appoint the time, while the annual conference itself shall appoint the place.

38. What is the business of an annual conference?

Ans. See Discipline, beginning on page 49.

39. How many annual conferences are there at present?

Ans. There are more than one hundred.

40. What are the names of the other smaller conferences?

Ans. District and quarterly conferences.

41. What are the duties of presiding elders?

Ans. To hold quarterly conferences, to travel through their appointed districts; to take charge of all the ordained elders, and deacons, and traveling preachers, as well as local preachers and exhorters, in their districts; also to aid the bishops in making

the appointments of the traveling preachers to their several charges.

42. How long may a presiding elder remain on the same district?

Ans. Six years.

43. What are the duties of traveling preachers?

Ans. They have has the oversight of the other preachers in their circuit or station; to appoint class-leaders; to receive, try, and expel members according to the form of Discipline; to hold quarterly meetings in the absence of the presiding elder; to give an account of their charge every quarter to their presiding elder, and to make a written report to each quarterly conference.

44. How long may a preacher remain in charge of the same work?

Ans. For the term of five years.

45. How long do bishops hold their office?

Ans. During life.

46. What is the difference between a regular bishop and a missionary bishop?

Ans. A regular bishop has general supervision, while the missionary bishop has charge only of his special field.

47. How many regular bishops have we at present, and how many missionary bishops?

Ans. We have sixteen regular bishops and two missionary bishops.

MEMBERSHIP OF THE CHURCH.

48. What conditions are required of those persons who are asking for admission into our Church?

Ans. A desire to flee from the wrath to come, and to be saved from their sins. (Discipline.)

49. In what way may persons become members of our Church?

Ans. On probation. But a member in good standing in another orthodox Church may be received into full membership at once, by publicly assenting to our Disciplinary requirements.

50. How long does the probation continue, and what is its object?

Ans. It continues six months, and is designed to test the Christian character of the applicant for membership; also that he may determine whether ours is really the Church of his choice?

51. Is a probationer in our Church entitled to the sacraments and other means of grace?

Ans. He is.

52. May a probationer demand a Church trial?

Ans. He may not. If unworthy, he may be discontinued without trial.

53. How may a member in full connection remove from one Society to another?

Ans. By certificate.

54. How long are Church certificates valid?

Ans. One year.

55. While holding a Church letter, to what society is the person holding said letter responsible?

Ans. To that which gave the letter.

SECTION IV. — THE BENEVOLENT ENTERPRISES OF THE CHURCH.

56. What are some of the great benevolent enterprises of the Church?

Ans. 1st. Missionary; 2d. Freedmen's Aid and Southern Education; 3d. Church Extension; 4th. Education; 5th. Sunday-school Union and Tract; 6th. Woman's Foreign Missionary Society; 7th. Woman's Home Missionary Society.

57. Will you explain the object and name of each of the above named enterprises?

Ans. (1) The Missionary enterprise was inaugurated for the purpose of obeying the command of the Savior to preach the gospel to every creature,

58. Where is this command of Christ recorded, and how is it stated?

Ans. 1. In Matt. xxviii, 18, 19, we read: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Also in Mark xvi, 15, we read: "Go ye into all the world, and preach the gospel to every creature."

59. Is this commission, given by Christ to his early disciples, still in force?

Ans. It is.

60. Does the obligation still rest upon every professed follower of Christ to do their utmost to extend his kingdom among men?

Ans. It does.

61. Can a man have the Spirit of Christ, and live a real Christian life, if not possessed of the missionary spirit?

Ans. He can not.

62. Is every Christian man, then, to become a missionary either at home or abroad?

Ans. He is.

63. What is the first impulse of every *truly* converted soul?

Ans. To bring *others* to Christ.

64. Have there ever before been presented to the Church such golden opportunities for missionary work as at the present day?

Ans. There have not.

65. Has the Methodist Church met the full measure of her responsibility in this respect?

Ans. She has not.

66. Are there indications that our Church is being awakened to a sense of her responsibility?

Ans. There are.

67. Is it every Christian man's duty to go as a missionary to heathen lands?

Ans. It is not.

68. Is it the duty of those who do not go, to support with their means those who do?

Ans. It is.

69. When was the first missionary society organized, and where?

Ans. The first missionary society was organized April 5, 1819, in the city of New York.

70. Where was the first mission established?

Ans. Among the Wyandot Indians, in the State of Ohio.

71. (2) What was the object and name of the Freedmen's Aid and Southern Education Society?

Ans. It was designed to aid in founding institutions of learning for those who had but recently been freed from slavery, and many such institutions were founded in different parts of the South. Recently the original aim has been expanded to include the helpless whites as well as blacks. At present the society has *twenty-one* institutions for freedmen, and *twenty* for the whites, making a total of forty-one institutions in all.

72. (3) What is the object and aim of the Church Extension Society?

Ans. It is to aid feeble societies in providing for themselves houses of worship in many instances, by loaning them a sufficient amount of money for this purpose. It was intended more especially for the Western States and Territories, although aid has been granted to needy societies in the older States.

73. (4) What is the object and aim of the Sunday-school Union and Tract Society?

Ans. It is to advance the Sunday-school interests of the Church, and to publish broadcast the principles of Christianity in briefest form. Its work is largely with the neglected populations of our cities, in the South, and along the frontiers.

74. (5) What is the object and aim of the Educational Society?

Ans. It is to provide for the higher education of our people, and to aid those preparing for the work of the ministry.

75. (6) What is the object and aim of the Woman's Foreign Missionary Society?

Ans. It is intended to aid the Parent Missionary Society in reaching the female populations in heathen lands.

76. When was the Woman's Foreign Missionary Society organized?

Ans. In 1869.

77. How many missionaries have been sent out by this society?

Ans. One hundred and fifty.

78. How many at present are in the foreign field?

Ans. One hundred.

79. (7) What is the object and aim of the Woman's Home Missionary Society?

Ans. To work among neglected *home populations* in our great cities, in the South, on the frontier, and among the Indians.

80. When was the Woman's Home Missionary Society organized?

Ans. In 1881.

81. How many missions have we at present, and where are they located?

Ans. We have twelve annual conferences and nine organized missions. They are located in India, China, Japan, Africa, and many other portions of the heathen world.

82. How many missionaries are there in the foreign field under the control of the Parent Society?

Ans. One hundred and forty-eight, beside other

workers, numbering three thousand and twelve, making a working force of three thousand one hundred and sixty, with a lay membership, including probationers, of about sixty-five thousand.

83. What missionary bishops have charge of the work in India and Africa?

Ans. Bishop Thoburn has charge of the work in India, and Bishop Taylor in Africa.

84. Our missionary work is divided into home and foreign. Will you explain the difference?

Ans. The home work embraces all such work within the boundaries of the United States, while the foreign work embraces all outside of the United States.

85. In what year did we begin our foreign work, and where did we begin it?

Ans. In 1833. Our first foreign missionary work was started in Liberia, on the west coast of Africa.

SECTION V.—THE DUTY OF BENEVOLENCE.

86. What was Mr. Wesley's rule for getting and giving?

Ans. Get all you can, and give all you can.

87. Are we to give systematically or spasmodically?

Ans. We are to give systematically.

88. What was the inspired plan recommended by St. Paul?

Ans. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." (1 Cor. xvi, 2.)

89. What three facts are unmistakably taught in this apostolic injunction?

Ans. (1) We are to give systematically; (2) All are to give something; (3) All are to give as God prospers them.

90. In the light of St. Paul's method of giving, would it be better to give at the beginning as we begin to prosper, or to wait until we have gained a large amount of this world's goods, and then startle the world by giving a much larger amount?

Ans. To give at the beginning.

91. How much ought each Christian to give?

Ans. Perhaps no definite rule can be given. Each individual must settle this question for himself before God and at the bar of his own conscience.

92. What is said respecting the blessedness of giving?

Ans. It is more blessed to give than receive. (Act. xx, 35.)

93. Is giving a part of religious worship?

Ans. It is.

94. Who is the greatest giver in the universe?

Ans. God.

95. What was his greatest gift to us?

Ans. The gift of His Son.

THE question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we do n't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority.

—HARE.

BUT though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

—PAUL.

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

—PAUL.

CHAPTER IV.

STUDIES IN CHURCH DOCTRINES.

SECTION I.—DOCTRINES IN GENERAL.

1. God has two methods of communicating a knowledge of himself to us. Will you name them?

Ans. Nature and revelation.

2. God being the author of both methods, can there be any real conflict between them?

Ans. There can not.

3. Are both methods equally extensive by way of giving us information upon the great and pressing questions of life and destiny?

Ans. They are not.

4. The attributes of God are usually divided into two classes. Will you give the name of each class?

Ans. Natural and moral.

5. Which class of attributes is brought to light in nature, and which in revelation?

Ans. The first in nature, the second in revelation?

6. What do we mean when we speak of cause and effect in a theological sense?

Ans. We mean that all nature teaches us that there must have been a first cause.

7. Can there be more than *one first cause*?

Ans. There can not.

8. Who then *is* the first great Cause?

Ans. God.

SECTION II.—THE GODHEAD AND TRINITY.

9. What is meant by the Godhead?

Ans. The union of three divine persons, the Father, the Son, and the Holy Ghost; also their equality with each other.

10. What do we mean by the term Trinity?

Ans. We mean three in one, or three distinct personalities, and but one in essence.

11. Is the word trinity to be found in the Bible?

Ans. It is not.

12. Is the fact indicated by the term taught in the Bible?

Ans. It is.

13. How do we prove the fact of the Trinity?

Ans. The same attributes and acts are ascribed to each member of the Godhead, proving their equality and oneness.

14. What is said of each member of the Godhead in connection with the work of creation?

Ans. Of the first member of the Godhead it is said: "God created the heaven and the earth."

Of the second member of the Godhead it is said : "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." Of the third member of the Godhead it is said : "And the Spirit of God moved upon the face of the waters."

15. Have almost all heathen nations of antiquity believed in the trinity?

Ans. They have.

16. What leading denominations accept the doctrine of a trinity?

Ans. Methodist, Presbyterian, Baptist, Congregational, Lutheran, Independent, and many other smaller sects.

17. What great philosophers and scientists have been believers in the doctrine of the trinity?

Ans. Socrates, Plato, Locke, Bacon, Newton, and many others of ancient and modern times.

18. Will you give two or three illustrations of the trinity?

Ans. 1st. The sun is three in one : There is the round orb, the light, and the heat, each of which we call the sun, and yet there are not three suns, but one ; 2d. Every man is an illustration of the trinity : he has a soul, a rational mind, and a body, each of which we call man ; and yet there are not

three men, but one ; 3d. In the mind itself we discover an illustration of the trinity : The judgment, the memory, and the imagination, each of which we call mind, and yet there are not three minds, but one.

19. Where is the plurality of the Godhead first taught in the Bible?

Ans. Genesis first and twenty-sixth.

20. Does the order in which the different members of the Godhead are mentioned indicate any superiority or inferiority among them?

Ans. It does not.

SECTION III.—THE FATHER, THE SON, AND THE HOLY GHOST.

21. The world morally and spiritually has been governed under three dispensations. Will you name them?

Ans. 1st. The dispensation of the Father ; 2d. The dispensation of the Son ; 3d. The dispensation of the Spirit.

22. How long did each dispensation continue?

Ans. 1st. The dispensation of the Father continued four thousand years, or from the creation to the first coming of Christ ; 2d. The dispensation of the Son extended over a space of a little more than three years, or during the time that he was actively engaged in his public ministry ; 3d.

The dispensation of the Spirit was fully inaugurated on the day of Pentecost, is still in force, and will continue till the second coming of Christ.

23. In speaking of any one dispensation in particular—for example, that of the Father—do we mean that the other members of the Godhead withdrew from any participation in it?

Ans. We do not.

24. In the light of the Holy Scriptures, which was to be the most glorious dispensation?

Ans. The dispensation of the Spirit.

25. Is there to be any other dispensation following that of the Spirit?

Ans. There is not.

26. Was the standard of an acceptable Christian character the same under each dispensation?

Ans. It was not. We are responsible for the light we have.

27. Will you name the second person in the Godhead?

Ans. The Son.

28. Is this the Being who made his advent into our world eighteen centuries ago as the Babe of Bethlehem?

Ans. It is.

29. Did that birthplace then mark the beginning of his existence?

Ans. It did not.

30. Did he claim for himself a pre-existent state of being? If so, tell us where it may be found?

Ans. He did. St. John viii, 58; St. John xvii, 5.

31. Would this fact alone prove His divinity?

Ans. It would not.

32. How do we prove that he is divine?

Ans. I. Divine attributes are ascribed to him. Such are: First, eternity. (Isaiah ix, 6; St. John i, 1; Hebrew vii, 3; Rev. i, 8.) Second, Omnipotence. (Mat. xxviii, 18.) Third, Omnipresence. (Mat. xxviii, 20.) Fourth, Omniscience. (Mark ii, 8.)

II. Divine titles are given to him. (Mat. i, 23; Rev. i, 8; Isaiah ix, 6.)

III. Divine worship is commanded to be given to him. (Heb. i, 6.)

IV. Divine works are ascribed to him. (St. John i, 1; Col. i, 16.) Also such as healing the sick, casting out devils, and raising the dead.

33. How do we prove the humanity of Jesus?

Ans. 1st. He claimed it for himself: He took not on him the nature of angels, but was made in the likeness of man; 2d. He was in possession of human needs and human wants.

34. In what aspect of his nature was he tempted?

Ans. In the human aspect.

35. Why was he incarnated in human flesh?

Ans. In order to get near to us, and in order that the world might recognize his presence.

36. Why was it expedient for him to withdraw his bodily form from among men?

Ans. In order that he might be recognized as a universal, and not as a sectional Savior.

37. When leaving our world, did he take with him the human aspect of his nature, or was it left behind at the time of his ascension?

Ans. He took it with him.

38. Will you name the third person in the Godhead?

Ans. The Holy Spirit.

39. Is this third person a mere influence or a personality?

Ans. A personality.

40. How is that personality proven?

Ans. The Holy Scriptures speak of the Holy Spirit as a person. The first personal pronoun is constantly employed when referring to the Spirit.

41. How do we prove that the Holy Spirit is a divine person?

Ans. 1st. Divine titles are ascribed to him (Acts v, 3, 4; St. John v, 7; 1 Corinthians, iii, 16.); 2d. Divine attributes are ascribed to him; 3d. Divine works are ascribed to him.

42. What is the office of the Holy Spirit?

Ans. The Holy Spirit is the executive of the Godhead.

43. Where is the Holy Spirit first mentioned in the Bible?

Ans. Genesis i, 2.

44. At the time of the Flood, when God saw that the wickedness of man was great in the earth, what did he say respecting the Spirit?

Ans. My Spirit shall not always strive with man. (Gen. vi, 3.)

45. What part did the Holy Spirit perform in the formation of the Holy Scriptures?

Ans. He inspired the writers. (2 Peter i, 21.)

46. Did he inspire the New Testament as well as the Old?

Ans. He did.

47. If we would understand the Bible, whose help must we implore?

Ans. The help of the Holy Spirit.

48. What great promise did Christ make to his disciples on the very eve of his departure?

Ans. He promised the Holy Spirit.

49. When was that promise realized by the disciples?

Ans. On the day of Pentecost.

50. How did the Spirit manifest himself on that occasion, and what was the object of his coming?

Ans. He came as the sound of a rushing, mighty wind. He appeared in the form of cloven tongues, and sat upon each of the disciples. His object in coming was to prepare the disciples for the great work before them.

51. What was the immediate effect of his coming as seen in the disciples?

Ans. They began to speak with other tongues.

52. What effect did this baptism of the Spirit have upon the preaching of the disciples; for example, of Peter's preaching?

Ans. Three thousand souls were converted in one day.

53. What did Christ mean when he said: "The Spirit shall convince the world of sin, of righteousness, and of a judgment?"

Ans. 1st. Every man sooner or later is brought to feel his sinful condition; 2d. Every man is made to feel that there is an infallible standard of right, which must be obeyed if we would enjoy peace and safety; 3d. That there is a bar of eternal justice before which all men must appear.

54. What does Christ mean when he says that the Spirit shall guide you into all truth?

Ans. The Spirit is to become our infallible guide

in understanding God's revealed word. Also, that he will make plain to us the path of duty.

55. In what sense is the Spirit to become our comforter?

Ans. He will call to our mind the many precious promises of the Bible, and will assure us that all things are working together for our good.

56. Christ said of the Spirit, He shall take of the things of mine, and shall shew them unto you. Will you explain his meaning?

Ans. Our infinite possessions in Christ are not revealed to us through our bodily senses, but are made known to us by the Spirit.

57. What does St. Paul mean when he says: "The Spirit itself beareth witness with our spirit that we are the children of God?" (Romans viii, 16.)

Ans. The Spirit reveals the facts of our pardon and acceptance to our inner consciousness.

SECTION IV.—ANGELS.

58. There are only two kinds of created intelligences in the universe. Will you name them?

Ans. Angelic and human.

59. Will you explain to me the nature, the character, and the work of angels?

Ans. 1st. They are spirits; 2d. They are divided

into two classes, holy and unholy; 3d. If holy, they are God's ministering spirits.

60. There being two classes of angels, will you name them?

Ans. Fallen and unfallen.

61. How were fallen angels introduced into the universe?

Ans. By rebellion against God.

62. Did that rebellion take place before or after the creation of our race?

Ans. Before.

63. Who was the great leader in this rebellion, and how many joined him in that rebellion?

Ans. Satan was the great leader. One-third part of the stars of heaven. (Rev. xii, 4.)

64. Is the devil a real personality?

Ans. He is.

65. What is to be his final doom?

Ans. He is to be punished.

66 Can you give me some presumable reasons why God employs angels as ministering spirits to us here?

Ans. Fallen angels are our enemies, and would, if possible, destroy us. Holy angels are sent to counteract their hellish design. Also, we are thus forming an acquaintanceship with holy angels which will last forever.

67. There are different orders of angels referred to in the Bible. Will you mention some of them?

Ans. Cherubim, Seraphim, and Archangels.

SECTION V.—SIN AND THE CONDITIONS OF
SALVATION.

68. How was sin introduced into the world?

Ans. By man disobeying the divine precept.

69. Is it reasonable to suppose that man lived some considerable time before he sinned?

Ans. It is.

70. What may we suppose would have been the result if man had not sinned?

Ans. He might have been exalted to a still higher state of glory and blessedness. It may have been the Divine intention to elevate him to the place made vacant by the fallen angels.

71. What immediate effect did sin have upon Adam and Eve?

Ans. It made cowards of them. They hid themselves in the corner of the garden.

72. What were God's first words spoken after the fall?

Ans. "And the Lord God called unto Adam and said unto him, Where art thou?" (Gen. iii, 9.)

73. In what sense did Adam stand as the repre-

sentative to determine the destiny of the human race?

Ans. If he had remained obedient, his posterity would have been blest with the results of that obedience.

74. How did his sin affect the human race?

Ans. It introduced sin into our world, which has brought upon us all our woes.

75. How many deaths are spoken of in the Bible as the result of Adam's transgression?

Ans. Spiritual, physical, and eternal.

76. How many kinds of sins are spoken of as a result of Adam's transgression?

Ans. Original and actual.

77. What is the difference between original sin and actual sin?

Ans. By original sin we mean the result of Adam's transgression, which adheres to our nature in the form of depravity, and will continue to do so till the end of time. Actual sin refers to sin committed by ourselves.

78. Are we responsible for original sin? If not, why not?

Ans. We are not. It was no fault of ours.

79. Are we responsible for actual sins. If so, in what sense?

Ans. We are. They are our own.

80. Is the same amount of original sin found in each descendant of Adam?

Ans. It is.

81. Is the number of actual sins precisely the same in any two individuals?

Ans. It is not.

82. When Christ came into this world to save his people from their sins, did this include a salvation from both original and actual sins?

Ans. It did.

83. Did God make provision for the recovery of the fallen race?

Ans. He did.

84. Will you repeat the first promise made after the fall, and explain the meaning of the words?

Ans. The seed of the woman should bruise the serpent's head. (Gen. iii, 15.) It refers to Christ's triumph over the devil, the great enemy of our race.

85. How did God propose to save our race?

Ans. By giving his Son to die for it.

86. What is the difference between the terms atonement and redemption?

Ans. The atonement which Christ made for us made it possible for us to be redeemed. Back of the atonement there was no redemption possible for man.

87. Did Christ die for all men? If so, are all men to be saved as a result of that death?

Ans. He did, but men are saved conditionally.

88. Are there conditions to be met with on our part in order to be saved?

Ans. There are.

89. Are the conditions the same in heathen as in civilized lands?

Ans. They are not.

90. How did the death of Christ affect those who lived and died before his coming?

Ans. He was as a lamb slain before the foundation of the world. They were saved by looking forward to the cross and trusting in him as the great atoning sacrifice, just as we are saved by looking backward to a cross which has been lifted.

91. How did the death of Christ affect those who die in infancy?

Ans. His death brought them under a justified relation to God, and having justified them unconditionally, in case they die in infancy, he will purify them unconditionally, and make them fit for heaven.

92. Do we teach the doctrine of infant purity naturally?

Ans. We do not.

93. Do we teach the doctrine of infant innocency?

Ans. We do.

94. Will you name some of the conditions upon which salvation is made possible to us?

Ans. Repentance, faith, obedience.

95. What condition stands at the very gateway of the Christian's life?

Ans. Repentance.

96. What is the Scriptural meaning of repentance?

Ans. A godly sorrow for sin, and a determination to forsake it.

97. What is there back of real repentance which produces it?

Ans. A conviction for sin.

98. What is the second condition, and what is its Scriptural meaning?

Ans. 1st. Faith; 2d. Faith is the substance of things hoped for, the evidence of things not seen. (Heb. xi, 1.) Again, faith means taking God at his word, and acting as though it were true.

99. Is it possible to please God without faith?

Ans. It is not. (Heb. xi, 6.)

100. Are there degrees in faith?

Ans. There are.

101. Can faith be cultivated?

Ans. It can.

102. What is meant by saving faith ?

Ans. It is that faith that believes God's word, and trusts for its fulfillment.

103. What is the difference between faith and trust ?

Ans. Trust is faith in action.

104. Is faith a human or a divine production ?

Ans. It is the gift of God.

105. What must a man believe in order to be saved ?

Ans. 1st. He must believe that he is a condemned sinner, and that he, in justice, deserves to suffer the full punishment of a violated law ; 2d. He must believe that a divine provision has been made for his redemption, and that Christ is a divine and an almighty Savior.

106. Are the conditions perfectly reasonable ?

Ans. They are.

107. What is the Scriptural meaning of regeneration ?

Ans. It is the work of the Holy Spirit by which we experience a change of heart, and by which the moral image in which man was originally created is *partially* restored to the soul.

108. What are some of the results of regeneration ?

Ans. We pass from darkness into light. Satan's dominion has been broken, and our affections are

detached from earthly and perishing things, and placed upon heavenly and eternal things.

109. Is it absolutely necessary to know when the change referred to above took place?

Ans. It is not.

110. Do all realize the same experience in conversion?

Ans. They do not.

111. What is the difference between regeneration and justification?

Ans. The first is what God does *in* us, the second is what God does *for* us.

112. What is the Scriptural meaning of sanctification or holiness?

Ans. There are two senses in which this doctrine is taught in the Bible; namely, outward and inward. The first refers to a complete consecration of ourselves to God and his service. The second refers to an inward renovation of the entire man.

113. When does sanctification begin?

Ans. In regeneration.

114. What, then, is the difference between regeneration and sanctification?

Ans. Regeneration is sanctification in the bud, while sanctification is the full-ripe fruit.

115. What other Scriptural terms are sometimes employed referring to the same thing?

Ans. Perfect love, perfection, purity.

116. What is the difference between purity and maturity?

Ans. One admits of growth, the other does not.

117. What do we as a Church teach respecting the doctrine of sanctification?

Ans. 1st. Negatively; 2d. Positively.

1st. Negatively,—

(i) We do not teach angelic perfection.

(ii) We do not teach Adamic perfection.

(iii) We do not teach freedom from temptation.

(iv) We do not teach perfect knowledge.

(v) We do not teach perfect physical health.

(vi) We do not teach absolute perfection. That belongs only to God.

2d. Positively,—

(i) We teach the complete renovation of the entire nature.

(ii) We teach the destruction of the body of sin.

(iii) We teach the extermination of the “old man,” or the old Adam.

(iv) We teach the regaining of the essential elements of Adam’s unfallen nature; viz., Supreme love to God.

118. What was said by its founder to be the providential design of Methodism?

Ans. It was designed to spread Scriptural holiness.

119. Is sanctification possible prior to regeneration?

Ans. It is not.

120. May all regenerated believers be sanctified in the sense in which the term has been defined?

Ans. They may.

121. How is the blessing to be obtained?

Ans. By faith in the Lord Jesus Christ, and in the divine efficacy of his atoning blood.

122. When may this blessing be obtained by those who properly seek it?

Ans. At any moment.

123. Is this state of grace demanded of all God's people?

Ans. It is.

124. Can any enter heaven without holiness?

Ans. They can not.

SECTION VI.—THE LAST THINGS.

125. What great event is to occur at the end of the world?

Ans. The second coming of Christ.

126. What great signs are immediately to precede his coming—signs which were referred to by himself?

Ans. There shall be wars and rumors of war;

there shall be pestilences, famines, and earthquakes in divers places, teaching us that he will come in the midst of social disorders and national upheavals, and finally the gospel shall have been preached for a witness unto all people.

127. Is this gospel to be preached until all men shall be saved?

Ans. It is not, but all shall have had an opportunity of being saved.

128. In what form shall Christ come?

Ans. The Scriptures inform us that he will come again in like manner as he went.

129. What is to be the object of his coming?

Ans. To judge the world, and to be glorified in his saints.

130. Who will accompany him when he comes?

Ans. Holy angels.

131. What principal theories have been held and advocated respecting the history and condition of the soul between the death of the body and the resurrection and the final judgment?

Ans. 1st. It has been claimed by some that the soul sleeps with the body, or that it remains in a state of unconsciousness. 2d. Others have claimed that the soul has a conscious existence; but at the death of the body the soul enters into an intermediate place, there to remain till the resurrection and final judgment.

132. Are either of the above mentioned theories sustainable by the light of revelation?

Ans. They are not.

133. Is the doctrine of an intermediate place taught anywhere in the Bible?

Ans. It is not.

134. Is the doctrine of an intermediate state taught in the Bible?

Ans. It is.

135. What is the difference between an intermediate state and an intermediate place?

Ans. An intermediate place must have its location somewhere between earth and heaven, while an intermediate state may have its location in the immediate presence of Christ himself; and the latter is plainly the teaching of the entire New Testament upon this subject.

136. By whom is the world to be judged?

Ans. By the man Christ Jesus.

137. For what are men to be judged?

Ans. For the deeds done in the body.

138. What will the judgment do for the righteous and the wicked?

Ans. It will unchangeably and unalterably fix their destinies.

AND the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

—(GEN. II, 21, 22, 24.)

WHAT therefore God hath joined together, let not man put asunder.

—JESUS.

MARRIAGE is honorable.

—ST. PAUL.

A WORLD without a Sabbath would be like a man without a smile, like a summer without flowers.

—BEECHER.

THE Sabbath was made for man.

—JESUS.

REMEMBER the Sabbath day, to keep it holy.

—GOD.

CHAPTER V.

THE INSTITUTIONS OF CHRISTIANITY.

1. What are the two great institutions of Christianity?

Ans. The institution of marriage and the institution of the holy Sabbath.

2. Where were they both instituted?

Ans. In the Garden of Eden.

3. When Christ was on earth, did he recognize the authority of these two divine institutions?

Ans. He did.

SECTION I.—MARRIAGE.

4. What did he say respecting the institution of marriage?

Ans. What therefore God has joined together, let not man put asunder.

5. Is divorce allowable under the New Testament dispensation?

Ans. It is, but only on one condition; viz., adultery.

SECTION II.—THE HOLY SABBATH.

6. Where is mention first made of the holy Sabbath?

Ans. Gen. ii, 1, 3.

7. Where and when was the institution of the Sabbath reinstituted?

Ans. By Moses at Mt. Sinai. (Exodus xx, 8, 11.)

8. Was this seventh-day Sabbath observed by Christ and his disciples before his crucifixion?

Ans. It was.

9. Was the day changed from the seventh to the first?

Ans. It was.

10. By whom was the change made?

Ans. By Christ himself.

11. What does this prove?

Ans. It proves that the Christ was the Lord of the Sabbath-day. (Matt. xxii, 8.)

12. Did the disciples after the resurrection of Christ observe the first day as their Sabbath?

Ans. They did. (John xx, 19–26. Acts xx, 7. 1 Cor. xxvi, 2.)

13. Why is the holy Sabbath called the Lord's-day?

Ans. Because on that day he arose from the dead. (Rev. i, 10.)

14. Has the State the right to pass laws demanding the observance of the holy Sabbath?

Ans. It has.

15. Do the prosperity and safety of a nation depend upon the recognition and observance of the holy Sabbath?

Ans. They do.

16. Does man's own nature, physical and spiritual, demand a Sabbath?

Ans. It does.

17. Can all the legislation in the world compel men to observe the Sabbath in a spiritual sense?

Ans. It can not.

18. How may we best observe the holy Sabbath?

Ans. By attendance upon the public worship of God and the social means of grace. By reading the Scriptures, meditation, and prayer.

19. Of what does the holy Sabbath stand to us as a type?

Ans. It stands to us as a type of heaven, or that eternal rest which God has prepared for his people.

THAT the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

—ST. PAUL.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.

—JESUS.

CHAPTER VI.

THE SACRAMENTS OF CHRISTIANITY.

1. How many sacraments have we in Christianity, and what are they?

Ans. Two—the sacrament of the Lord's Supper and the sacrament of baptism.

2. What is the meaning of the word sacrament?

Ans. In the general definition of the word sacrament, it may be said to be the sign and seal of a covenant, and, to distinguish it from a mere ceremony, it is further necessary that it should be expressly of divine origin.

SECTION I.—THE LORD'S SUPPER.

3. What is the design of the Lord's Supper?

Ans. It is designed to remind us of the Lord's death till his coming again. In this sense it is both commemorative and anticipative.

4. What are the elements used, the *bread* and the *wine*, designed to represent?

Ans. The broken body and the shed blood of Christ.

5. Is it the duty as well as the privilege of all believers in Christ to partake of his sacrament?

Ans. It is.

SECTION II.—BAPTISM.

6. Upon what authority does baptism rest?

Ans. Upon the command of Christ. (Matt. xxviii, 18, 19.)

7. What is the design of baptism?

Ans. It is an outward indication of an inward change, or an outward and public profession of our acceptance of Christ.

8. Who are proper subjects of baptism?

Ans. All adult believers as well as all infants.

9. Was any special mode of baptism recognized and authorized by Christ and his apostles?

Ans. There was not.

10. Is baptism identical with regeneration, or is it inseparably connected with it?

Ans. It is not.

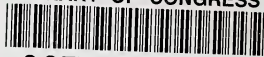
11. In what name are believers to be baptized?

Ans. In the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii, 18, 19.)

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